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THE
LANGUAGE OF SCRIPTURE

RESPECTING

THE SAVIOR,

IN RELATION

To God, the Father.

BY A LAYMAN.

We have seen and do testify that the Father sent the Son to be the Savior
of the world. *St. John.*

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PREFACE.

IT is matter of regret with many sincere christians, that the doctrine of the Trinity should ever be a topic of controversy or discussion. They consider it a mysterious subject, difficult fully to explain or comprehend, and of very little practical effect. And as theological disputes are often productive of bitterness and alienation, rather than of elucidation of scripture, or of the conviction of the disputants, they are ready to condemn every thing of a controversial nature.

It is certainly to be lamented, that christians (however they may differ in opinion on speculative subjects,) should dispute with bitterness and ill will, or rashly and severely condemn all who cannot subscribe to their particular creeds. But when discussions of this sort are conducted with candor, and lead people to a more careful perusal of the Bible, the repository of divine truths, they are rather to be encouraged, than condemned.

It is evidently important, that, as we have the word of God in our hands, we should study it for ourselves, and see whether the doctrines taught us, by this or the other theologian, be true.

We should endeavor to learn what the Scriptures really teach concerning Jesus Christ our Savior. And it is to the revealed will of God only, that we should repair for light and evidence on this subject. This must be our guide and directory in forming our religious opinions.

The few remarks here submitted to the public were made upon reading some late pamphlets on the character and nature of Christ in relation to God. They were suggested by an examination of the inspired volume, by one not at all engaged to build up any particular sect; and it is humbly hoped, they will prove useful to the sincere christian, who calls no man Master but Christ, and is anxious only that his opinions be founded in and supported by the Bible.

As the representation here given is not conformable either to the Trinitarian or Socinian system, our statement will probably be rejected by such as adhere strictly to either of those creeds. We wish to offend neither. Nor do we vainly pretend to offer any really new view of the subject. We have drawn from the Bible only : and have attempted to give the obvious and uniform meaning of Scripture. If we have not proposed any scheme as precisely and positively correct, it is because we are satisfied the language of revelation is such and so various on this subject, that it is difficult, unless one is very dogmatical and vain, to give a concise opinion in the words of human wisdom.

It is but justice to observe, that the Unitarians are catholic in their temper, and ready to allow to every one the privilege of interpreting Scripture for himself ; while the Trinitarians are generally intolerant and exclusive, (yet, no doubt sincere,) and very forward to censure and anathematise all who differ from their particular formula of faith.

Boston, August 1, 1815.

THE LANGUAGE OF SCRIPTURE RESPECTING
THE SAVIOR.

THE inspired Scriptures teach us that there is *one God*. Indeed, they repeatedly and explicitly declare, that there is *only one*. This is a distinguishing doctrine of revelation. It was because the world was given to idolatry, and believed in and worshipped many gods, that *Jehovah*, the true God, was pleased to give special instructions and revelations to mankind. It was to preserve in the world a knowledge and belief of himself, as the only living and true God, (the only self-existent and eternal Being,) that he called Abraham, and made revelations to Moses and many prophets after him, for the instruction of the Jewish people. In fact, all Jews and Christians profess to believe, that there is but one God: they do not hold to a plurality of deities. In opposition to Pagans and Polytheists, they will promptly say, that they believe in *one God*, the source of all power, intelligence and goodness.

How, then, is it, that any portion of the Christian world profess to acknowledge and worship three Gods, or three persons in one God, or a Triune God, as some

express themselves ? And why do they condemn those who cannot believe as they do ? Why censure a man, who is a *Unitarian*, who believes in the Unity of the divine nature, but yet acknowledges Jesus Christ to have been sent by God, to be the Savior of the world—to have been inspired and constituted to be the redeemer of ignorant, sinful men, and endowed with all the powers and qualities necessary for such an office ? Is it not because they claim to be the only correct interpreters of scripture ? Because they undertake to be wise above what is written in the sacred volume ? And take upon them to pronounce, that the Savior must be God, in order to perform the work given the Savior to do ? And then to conclude, that the scriptures teach such a doctrine, and torture various passages to justify their conclusion ?

The Scriptures are, certainly, not inconsistent with themselves. One passage, or writer, does not contradict another. If then, the Scriptures teach clearly and fully, that there is *one God*, and *only one God*, no detached passages, however difficult or mysterious, can teach an opposite doctrine.

We will quote a few passages, which must satisfy every rational and candid mind, that the Bible plainly and fully asserts the doctrine of the *Unity of Deity*.

‘Hear, O Israel, Jehovah, our God, is *one* Lord.’ Deut. vi. 4. ‘I am God, and there is none like me.’ Isaiah xlv. 9. ‘Is there any God beside me ? Yea, there is no God : I know not any.’ Isaiah xlv. 8. ‘Hear, O Israel, the Lord our God is one Lord—There is but one God, there is none other but he.’ Mark xii. 29, 32. ‘That they may know thee, the *only* true God, and Jesus Christ, whom thou sent.’ John xvii. 3. ‘Unto us there is but *one* God, the Father, of whom are

all things—and one Lord Jesus Christ, by whom are all things.’ I Cor. viii. 6. ‘*One* God and Father of all.’ Ephesians iv. 6. ‘For there is *one* God, and one Mediator between God and man.’ I Tim. 2. 5. ‘Thou believeth there is *one* God ; thou doest well.’ James 2. 19. The intelligent reader of the Bible will recollect numerous other texts equally clear and explicit. But these are sufficient for our purpose.

We will not, now, merely assert, by way of conclusion from these declarations of Scripture, that there is *only one God* ; and that Christ, however highly endowed, received all his power from God, and is, therefore, necessarily, not *one* in essence, independence and self-existence with the Father ; but distinct from, and subordinate to him. Such a conclusion, we think, however, forces itself upon the mind of every reflecting man, who considers these, and other texts of Scripture, and is not unduly biassed by *human* creeds and confessions of faith. It may be proper and satisfactory, therefore, to attend to the declarations of the Bible, respecting the Messiah, or Christ, whom God has “anointed to be a Savior to give repentance and remission of sins.”

Prophesying, as was generally supposed by the Jews, of the Messiah, Moses says, “a prophet like* unto me, shall the Lord your God raise up to you : him shall ye hear in all things.” Indeed, Peter and Stephen both apply this prophecy to our Lord. ‘Behold my servant, whom I uphold ; my elect, or chosen, in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment unto the Gentiles.’ Isaiah.

* In some, not in all respects, (nor was it necessary to justify the declaration of Moses,) Christ was *like* the great Jewish prophet, with whom God talked face to face, and who he appointed the guide and leader of his people Israel.

“The Lord, whom ye seek, shall suddenly come to his temple ; even the messenger of the Covenant, in whom ye delight.” Malachi. By the evangelical writers, his birth is represented to be miraculous, his origin divine, and He to be endowed by God with supernatural gifts, both of knowledge and power, that proper respect and obedience should be given him, as to one appointed to be the spiritual Instructor and Redeemer of sinful men. This, they inform us, was the declaration of the angel—“He shall be great, and shall be called the Son of the Most High ; and God will give him the throne of his Father David.” “The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee : Therefore, the holy thing, which shall be born of thee, shall be called the Son of God.” The exclamation of the pious Zachariah, after his sight was restored, was, “Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David.” A voice came from heaven, when he was baptised, and (on another occasion also,) saying, “Thou art my beloved Son ; in thee I am well pleased.” Peter’s confession respecting Christ, and of which he approved as correct, was, “Thou art the Christ, (the Messiah, or anointed,) the Son of the living God.” By the evangelist Mark, the phrase is a little varied ; but we may be certain is the same in meaning and effect. As related by Mark, Peter’s confession was simply, “Thou art the Christ.” The expressions, we must conclude are synonymous : and that Christ, Messiah, and Son of God, all imply the same, and are descriptive of him, whom God sent to enlighten and save the world.

When the Jewish High Priest asked our Lord, whether he were the Messiah, or the Christ, the Son of

God, he acknowledged and confessed that he was. So also, when the Jews attempted to fasten upon him the charge of blasphemy, as though he had pretended to be equal to God, his reply was, that he claimed to be *only the Son of God*. Martha's declaration was, "I believe that thou art the Messiah (or Christ) the Son of God, who was to come into the world."

After our Lord was raised from the dead, Peter says of him, that he was approved of God by miracles and wonders and signs, which God did by him." Again, "This Jesus, whom ye crucified, God has raised up, and exalted him to his right hand." "Therefore, let all Israel be assured, that God has made this same Jesus both Lord and Christ." God, having raised up his Son, (or Child) Jesus, sent him first to you (Jews) to bless you, by turning you every one from your iniquities. The God of our fathers hath raised up Jesus, whom ye slew and hanged on a tree—him, God hath exalted to his right hand, to be a Prince and a Savior, to give repentance and remission of sins. Against the Lord, and against his Christ (or anointed) the rulers and kings of the earth were gathered together: Of a truth against thy holy child Jesus, whom thou has anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together." The confession of the Eunuch, was, "I believe that Jesus Christ is the Son of God." St. Paul, after his conversion, declared, "That God anointed Jesus of Christ with the Holy Spirit, and with power—and testified that it is he who was ordained of God to be the Judge of quick and dead." He also contended with the unbelieving Jews, "that he was the Christ, (or Messiah) the Son of God." Again he says, "of this man's (David's) seed God hath, according to his promise, raised unto Israel a Savior, even Jesus."

“We declare unto you glad tidings, even that the promise, which was made unto the fathers, God has fulfilled unto us, their children, in that he has raised up Jesus ; as it is written in the second psalm, thou art my Son, this day I have begotten thee : And through, or by this man is preached unto you the forgiveness of sins.”

These passages of Scripture, candidly considered by those not wedded to particular systems of theology and who do not form their opinions by the creeds of fallible men, plainly teach that there is but one God. They fully assert the *Unity* of the Deity : and, that Jesus of Nazareth, the Messiah, or Christ, who is our Instructor, and guide, in spiritual things, the Teacher of the glorious gospel of our salvation, was constituted and sent of God for these purposes : That, under God, he is our Savior and Redeemer—that he is the Mediator between God and man ; our Advocate and Intercessor with the Father ; that through his mediation, God bestows pardon and salvation on sinful, dying men. However exalted the powers and qualities Christ possessed, it is evidently and clearly taught, in our apprehension, that these were conferred by God, who appointed him to be the Savior of the world.

In some places, indeed, Christ is represented as exercising divine power. But these are, either said to be communicated to him by God for the great purposes of constituting him the Savior of mankind ; or are applied to him on account of his being the visible Representative and Agent of the Deity, with a view to make displays of the power and wisdom of God. Moses was a god to Pharaoh—Christ had all power, and all things were subject to him, and all things were made by him—yet all this power was *given* him by God, to constitute him the Savior, and to enable him to convince the world that

he was commissioned and assisted by God ; all things were *put* in subjection to him by the Father, who was himself excepted from this subjection ; “ I can of myself do nothing—I give eternal life to those whom God has given me—I lay down my life and take it again ; but this command, or power, I have received of the Father—who shall sit on my right hand, is not mine to give, except to those for whom it is prepared.”

The miraculous power possessed by Christ and other prophets, may truly be said to be *divine*, as it was above the ability of man, and was given immediately by God. To Christ, the Messiah, indeed, the Spirit was given without measure. He is exalted to be a Prince and a Savior, and placed at the right hand of heavenly power and majesty. Yet all this wisdom and ability to save, were given to him. It is expressly and plainly taught that all were communicated to him by God.

It is an argument with some, we are aware, that Christ is equal to God, or is divine, since he is called *the Son of God*. But such a conclusion is, by no means, necessary. The conclusion most clear and satisfactory, is, that, being the Son of God, he is distinct from, and in some sense inferior to him, or dependent on him. It is however conceded, that this appellation implies, that he was an highly exalted Being, and endowed with miraculous and even superangelic power. Though we contend for the doctrine, that Jehovah, our God, is one Lord, as we are fully persuaded it is the doctrine of the Bible.—Though we are *Unitarian*, we are not *Socinian*. We are unable to reconcile the doctrine of the *Socinian*, as well as the *Trinitarian*, with various passages of sacred Scripture.

That many passages in the Bible, which speak of our

Savior, are figurative, and, therefore, not to have a strict and literal interpretation, is readily admitted. Nor do we undertake to oblige others to receive our constructions of the word of God. The true *Protestant* principle is, that every one search, and think, and believe for himself. "To his own master, he standeth or falleth."

The Character of Christ, the Savior, his followers ought to endeavour to understand. They should search his gospel, to learn what is said of his dignity, attributes and power ; as well as to ascertain his commands and precepts. It is important, that we believe right, and that our sentiments be founded in truth. Yet correct opinions on *all* subjects, we do not imagine *essential* to piety and virtue.

The writer of these remarks has studied Scripture much, with a view to obtain correct, precise and distinct ideas respecting the character of the Savior. He is ready to acknowledge, that the subject is not without difficulty ; and he hopes not to be rash or dogmatical in giving his opinion. When Christ is said to have come down from heaven, to do the will of the Father, who sent him ; when he is said to be the Lamb of God, who taketh away the sin of the world, and to be the beloved and only begotten Son of God ; to have all power given him ; to be exalted to be a Prince and a Savior ; to be the way, the truth and the *life* ; to have power given him to raise us up from the grave ; and to be appointed the Judge of the living and dead ; to be the brightness of the Father's glory and the express image of his person ; to be ordained to come hereafter in the glory of the Deity with all the holy angels, &c. We acknowledge we cannot consider these passages as altogether figurative ; but as implying and teaching that Jesus Christ, our

Lord and Savior, pre-existed, and had power and glory with God before this world was formed: That he is greatly superior to other inspired prophets, and to various, if not to all orders of angelic intelligences. We must, however, at the same time insist, that these passages even teach, that the Savior is distinct from the Father, the self-existent Deity, and received all his powers and attributes from him.

That he is called *the Son of God*, implies either his miraculous character, his being endowed with power far above human, to enable him to reveal and prove the doctrines of pardon and immortality; or, his being of a superangelic nature, possessing greater wisdom and power than even angels. It, by no means, proves that he is the *self-existent God*. He prayed to his Father in all his trials and afflictions. He constantly referred all his powers and ability to him, declaring, that he came to perform the work and reveal the doctrines, which he was directed by God to perform and teach. "That holy thing," said the angel to Mary, "which shall be born of thee shall be called the Son of God," because it was by the immediate power and spirit of God. Two of the Apostles, Peter and Paul apply this appellation to him, ("Son of God") because of his resurrection from the dead. And in the evangelical history, he is often so denominated, when the phrase is evidently synonymous with Christ or Messiah, the Savior, who came with miraculous powers to teach and redeem mankind.

In several places, however, the Scriptures speak of Christ in still more exalted terms. By several of the apostles he is spoken of as superior to the angels, and to be placed above all principalities and powers, whether on earth or in heaven. But in all these instances, he is said to be exalted to, or placed in such a high station, and to be clothed with this great ability by God.

It is also the opinion of some, who, we presume, have received their impressions on this subject from human creeds, that Christ must be God ; or otherwise he cannot be the Savior of sinners. Unless he were really and truly God, a Being of divine and infinite attributes, say they, he could not make atonement for sin ; and, therefore, we cannot trust in him for salvation. But, in our opinion, this is conscriptural, irrational, gratuitous, sophistical. The apostle John, says, “ we testify ”—this is our testimony, our preaching, our declaration—“ that God sent his Son to be the Savior of the world.” The same apostle, in his gospel, declares, “ that God so loved the world, that he gave his only begotten (or highly dignified) Son, that whoever believeth on him, should not perish, but have everlasting life.” The apostle Peter, says, after the resurrection and ascension of Christ, “ God hath exalted him to be a Prince and a Savior, to give repentance and remission of sins.” St. Paul says, “ being justified freely by God’s grace, by, or through the redemption which is in Jesus Christ : whom God hath appointed, or set forth, to be a propitiation.” “ By God,” he says, “ Christ is made unto us wisdom, righteousness, sanctification and redemption.—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in or by Christ Jesus.” He prays, “ that the God of our Lord Jesus Christ, the Father of glory, may give to them (the Ephesians) the spirit of wisdom,” &c. —Again, “ according to the power of God, who raised Christ from the dead and set him at his own right hand in heaven.” The apostle John, declares, Jesus Christ, the righteous or holy, is our advocate with “ the Father ; that he is the propitiation for our sins and for the sins of the whole world.”

The Bible, we admit and contend, teaches, that Jesus Christ is our Redeemer and Savior ; but, that he is so by the will and appointment and ordination of God : That he was sent by God and endowed with qualities and attributes necessary to his fulfilling the great duties of such an office. But, in our opinion, the Scriptures say nothing of an infinite atonement. They say nothing of the *necessity* of God himself suffering and dying to atone for the sins of men. Nor do they assert that God has suffered. On the contrary, they teach what, we conceive evident also to reason, that he cannot suffer, and is *impassible*. But, that being essentially propitious and compassionate, he sent his Son from heaven to teach important moral truths to ignorant, doubting man ; to be their spiritual guide and redeemer. He is a Prince and a Savior to give repentance and remission of sins. He is the captain, or leader, of our Salvation. But we read that he is so by the ordination and grace of God. The Deity appointed and qualified him for this great work. And all who believe in him as the Messiah, all who follow and obey him, all who turn unto and trust in God by him, shall be saved. “ By him ye believe in God,” says Peter, I Epis. vii. 21, “ who raised him from the dead and gave him glory, that your faith and hope might be in God.”

The hope and trust of the christian are in God, by Jesus Christ whom he has sent, and whom we are required to believe and obey, *because* he is a divine teacher, appointed, approved and assisted by the Deity. The christian believes in Christ, as the Son of God, in some high and peculiar sense, as the mediator and advocate with the Father, as the messenger and dispenser of God’s grace to the world : And he even trusts in him for salvation, *because* God has ordained him to bestow rich and

spiritual blessings. His faith, hope and trust are ultimately in God, (agreeably to the above declaration of Peter,) who sent Jesus Christ to be our Savior, has revealed his will by him, and appointed him the Judge of the world.

When our Savior asked Peter what was his opinion of him, he replied, "Thou art the Christ," (the anointed) "of God;" as one Evangelist expresses it; or, according to another, "Thou art the Christ, the Son of the living God." There is no express declaration in Scripture, that Christ is God; or, that it was necessary God himself must suffer for the pardon of sin. But it plainly and fully teaches, that the Savior was sent by God, and by him endowed and qualified to maintain this high and glorious character. "God has made him a Prince and a Savior to give repentance and remission of sins," is the declaration of Peter, as quoted before. That of John is the same meaning: "We have seen and do testify, that God sent his Son to be the Savior of the world;" and also in his gospel, "God so loved the world, that he sent his only begotten Son," &c. St. Paul says, "In bringing many sons into glory, God made the Captain of their salvation perfect through sufferings."

God is essentially gracious and merciful, and ready to forgive the sincerely penitent. This is the language both of reason and revelation. It is for him, not for man, to say, on what terms and in what way he will pardon sin. To say, that infinite atonement and satisfaction must be made before he will forgive the penitent, is dishonorable to the Deity and contrary to Scripture. God is not made propitious and merciful by the acts or doings of any other. He is gracious and propitious originally, and in and of himself. And all the

good conferred on man, either immediately, or through the medium of others, is the effect and fruit of his divine and infinite benevolence. The passages just now quoted, clearly teach and fully prove this doctrine.

Angels are said to be ministering spirits for good to man. Prophets and holy men have often been raised up and qualified to bestow favors upon their fellow men. Jesus Christ is the great Dispensor of Gospel blessings. It is in *some* sense, (we pretend not to decide precisely in what sense) in consideration of his humiliation, instructions, sufferings and death, that we receive spiritual favors, and are to be made partakers of a divine nature, and of immortality.

That we are benefited by his instructions, miracles and example, is very obvious. And that his sufferings constitute a part of his office as Mediator and Savior, is repeatedly declared in Scripture. Yet not so, as to make the mercy and grace of God of none effect ; or our repentance and holiness unnecessary. This, we acknowledge, a difficult subject fully to explain : and, therefore, contend that charity should be exercised toward those who differ from us on this point. We only contend for the *Protestant* right of construing the gospel for ourselves ; and censure those only, who assume a spirit of dogmatism and infallability, and who condemn as infidels all who do not admit their interpretations.

The question is, not what we may *suppose* the Deity must do, or would do, to atone for sin and provide salvation for mankind ; but, simply, what does the Bible teach he has done for this purpose. Now, we do not find it asserted in Scripture, that it was necessary for one infinite Being to make atonement to and satisfy the justice of another infinite Being. But we do find it there declared, that God in the early ages of the world prom-

ised to send, or raise up, some one to teach his will, to make known his purposes of grace, and to dispense spiritual and immortal blessings to man. And, that, at a time suitable to his infinite wisdom he did send the Messiah, called his Son, endowed with miraculous and even divine power, as well as knowledge of heavenly and divine truths, to be the Savior of the world—"That in bringing many children to glory, he made the Captain of their salvation perfect through sufferings"—"That it behoved Christ to suffer and to rise again from the dead, and to enter into his glory." But all this was done by the appointment, the direction, the power and grace of God.

But are there not some passages of Scripture, it may be enquired, which represent Christ to be God? There are some, perhaps, which, at first view, appear to express this idea. We read concerning Christ, in Isaiah—"Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." All critics agree that this passage *may*, and most, that it *ought*, to be differently translated. The original phrase, "everlasting Father," should be rendered, the Father, Author, or head, of the age, or dispensation, viz. the gospel dispensation. We apprehend the same is meant, when it is said, "that he is the Captain of our salvation; the Head of the church; a Prince and a Savior to give repentance and remission of sins;" and, that the gospel age, or kingdom is subjected to him, and not to men or angels.

He is also here called "The Mighty God." But we know that the term *God* is often applied, in the Jewish Scriptures, to prophets and princes. Moses was to be a *God* to Pharaoh. Inspired men and civil magistrates are called *Gods* by the psalmist.

It should be observed also, that this text, in the Greek version, called the Septuagint, is very different from the Hebrew. The Greek version of the Old Testament, was made about three hundred years before Christ, and was quoted by him and his Apostles, and was generally in use among the Jews when our Lord was on earth, as well as before and after. In this version, the above cited passage of Isaiah is as follows, "His name is called the Messenger of the Great Council." A phrase very similar in meaning to the following in Malachi, "The Lord, whom ye seek, shall suddenly come, even the *Messenger* of the Covenant, in whom ye delight."

In the first chapter of Hebrews, where Christ is spoken of in the most lofty and exalted terms, it is abundantly evident, that he is still mentioned as the representative or agent, or Son of God, to enlighten the world, and to dispense truth, and grace, and salvation from God to men. "God, who, at sundry times, and in divers manners, spake to the fathers by the prophets, hath, in these latter days, spoken unto us, by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person (or character) and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made as much better (or higher) than the Angels, as he hath by inheritance obtained a more excellent name than they. Unto the Son, he saith, 'Thy throne, O God, is forever and ever (or God is thy throne forever and ever.)' Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows. We see Jesus crowned with glory and honor, who was made a little lower than the Angels by the

sufferings of death, that he might by the grace of God, taste of death for all men. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ, who was faithful to him who appointed him. Seeing then, that we have a great High Priest, who is passed into the Heavens, even Jesus, the Son of God, let us hold fast our profession. Wherefore he is able to save to the uttermost all who come to God by him. Now of the things of which we have spoken, this is the sum; we have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens." Again, in I. Cor. xv. 24, &c. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and all power. For he must reign, till he has put all enemies under his feet. The last enemy which shall be destroyed is death. For he (God) hath put all things under his feet. But when he saith, all things are put under him, it is manifest he is excepted, who put all things under him. And when all things shall be subdued under him, then shall the Son also be subject to him who put all things under him, that God may be all in all." Again—"God has highly exalted him, and given him a name above every name, that, at (or in) the name of Jesus, every knee should bow, and every tongue confess, that he is Lord to the glory of God the Father. For this cause, I bow my knees unto the Father of our Lord Jesus Christ—One Lord—one God and Father of all, who is above all, and through all, and in you all."

But it is unnecessary to multiply these quotations. And respecting them, it is obvious to remark, that high and exalted as they represent Christ, when compared

to prophets, or even angels, they plainly assert his subjection to God, the Father, his appointment and qualification by God to be the Savior of men, the Captain of our salvation, the Dispensor of pardon, grace and eternal life.

In these passages, which speak of our Lord in such exalted terms, it is said that *God has spoken to the world by him*—not that he is God, but, that *he is the brightness of his glory, and express image of his person* ; (in another passage, he is said *to be the image of the invisible God*) God is said to be the supporter of his throne, of his religion, his cause, or kingdom. He is said *to be heir of all things*, yet that he is so by God's appointment : By God, to be anointed above his fellows—By the grace of God he tasted death for all men ; and God crowned him with glory and power : He is styled the High Priest of our profession, and said to be faithful to him who appointed him ; and is said to be set, not on the throne of the heavenly majesty, but at the right hand thereof. He is to reign till all enemies are put under his feet ; and all things, it is said, shall be put under him—But they are subjected to him by God the Father. He is said to have put all things under him ; and, that when the end cometh, Christ will deliver up the kingdom to the Father.

But does not Paul, in his epistle to the Phillipians, speak of Christ as justly claiming an equality with God ? This is not a correct translation in our common version of the Scriptures. The plain meaning of the apostle is contrary to such a construction. He is speaking of the humiliation of Christ for our good, and says, that though Jesus was in the *likeness* of God, (being clothed with miraculous power and heavenly wisdom, to prove that he was the messenger or Agent of the Deity for purposes

of grace and salvation to men) yet he *did not claim to be equal with God*, (though the Jews accused him of this in order to procure his death;) but made himself of no reputation, and submitted to poverty, insult and contempt, and was obedient (to God) even unto death: Wherefore, God has highly exalted him, and given him a name, which is above every name.

David, also, it may be said, calls Christ his Lord. "Jehovah said unto my Lord," &c. This we think, he might justly do, without believing Christ to be God. David believed in a Messiah to come—a great spiritual deliverer, whose kingdom was to be established in truth and righteousness, and which was to be given him, and supported by God. He might justly call the Messiah *his Lord*, as he was to be the Savior of Israel, and the dispenser of spiritual and immortal blessings to the world. The meaning is probably the same as in Hebrews—"To the Son, he saith, God is thy throne forever." It is also evident from the passage in Psalms, that David did not speak of Christ as the Deity: "Jehovah said unto my Lord, *sit thou at my right hand, till I make thine enemies thy footstool.*"

It is unnecessary to speak of the passage in I. John, v. 7, since it is rejected by most critics as an interpolation; and by *all candid* men, so far considered doubtful as not to be quoted with a view to decide the question.

A passage in Acts, xx. 28, which, as it stands in the present version of our Bibles, asserts, that God suffered and shed his blood, is different in the most ancient and best versions of the Scriptures. It is in some, '*Christ*,' and in some, '*Lord*.' So that the true reading, no doubt, is, "to feed the church of the Lord (that is, Christ) which he has purchased with his own blood."

The doxologies used by the Apostles, we think, will

go to support our views and constructions of Scripture on the subject here considered ; and to shew that Trinitarian doxologies are without example in the New Testament. "Now unto him who is of power to establish you according to my Gospel, to God only wise, be glory, through, (or by) Jesus Christ forever." Rom. xvi. 25, 26. "Thanks be to God, who giveth us the victory through, (or by) our Lord Jesus Christ." I. Cor. xv. 57, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of all mercies, and the God of all comfort." II. Cor. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in (or by) Christ." Eph. i. 3. Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power which worketh in us, unto him be glory in the Church by Jesus Christ, throughout all ages." Eph. iii. 20. "We give thanks to God, even the Father of our Lord Jesus Christ." Col. i. 3. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever." I. Tim. i. 17. "To him, who in his time shall manifest or shew our Lord Jesus Christ ; to him who is the blessed and only potentate, the Lord of Lords and King of Kings, &c. be honor and power everlasting." Tim. vi. 15, 16. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us to a living hope, by the resurrection of Christ from the dead." I. Pet. i. 3. "The God of all grace, who hath called us to his eternal glory by Jesus Christ, make you perfect, &c. to him be glory, dominion and power." I. Pet. v. 10. "Blessing and honor and glory and power be ascribed (from all creatures) to him who sitteth upon the throne, and to the Lamb for ever and

ever." Rev. v. 13. "Jesus Christ, who is the faithful and true witness, the first begotten from the dead, and the Prince of the Kings of the earth; unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father; to him be glory and dominion for ever and ever." Rev. i. 5, 6.

We know not how the Socinian can reconcile some of these passages with his peculiar creed; but we are concerned, now, only to observe and insist, that they are wholly and decidedly contrary to the *Trinitarian* scheme. We will not undertake, however, to censure and condemn those who may differ from the opinions advanced above, and the representation here given. We wish well to all who love our Lord Jesus Christ in sincerity—who receive him as the Messiah divinely commissioned to instruct and save the world, and who make his Gospel the rule of faith and practice. We are desirous only that the spirit of Sectarianism, of dogmatism, and of censoriousness, which some discover, may be abated; and that disputes and differences on mysterious and speculative topics, may be merged in a charitable, humble disposition, and an enlightened zeal to spread the gospel throughout the Heathen world. By our fellow men, (whether believers or unbelievers,) and by our Maker, we shall be judged, not according to our professions merely, or the number and mysteriousness of the articles of our faith; but by our benevolence and candor, by our piety, and moral virtues.

END.

